

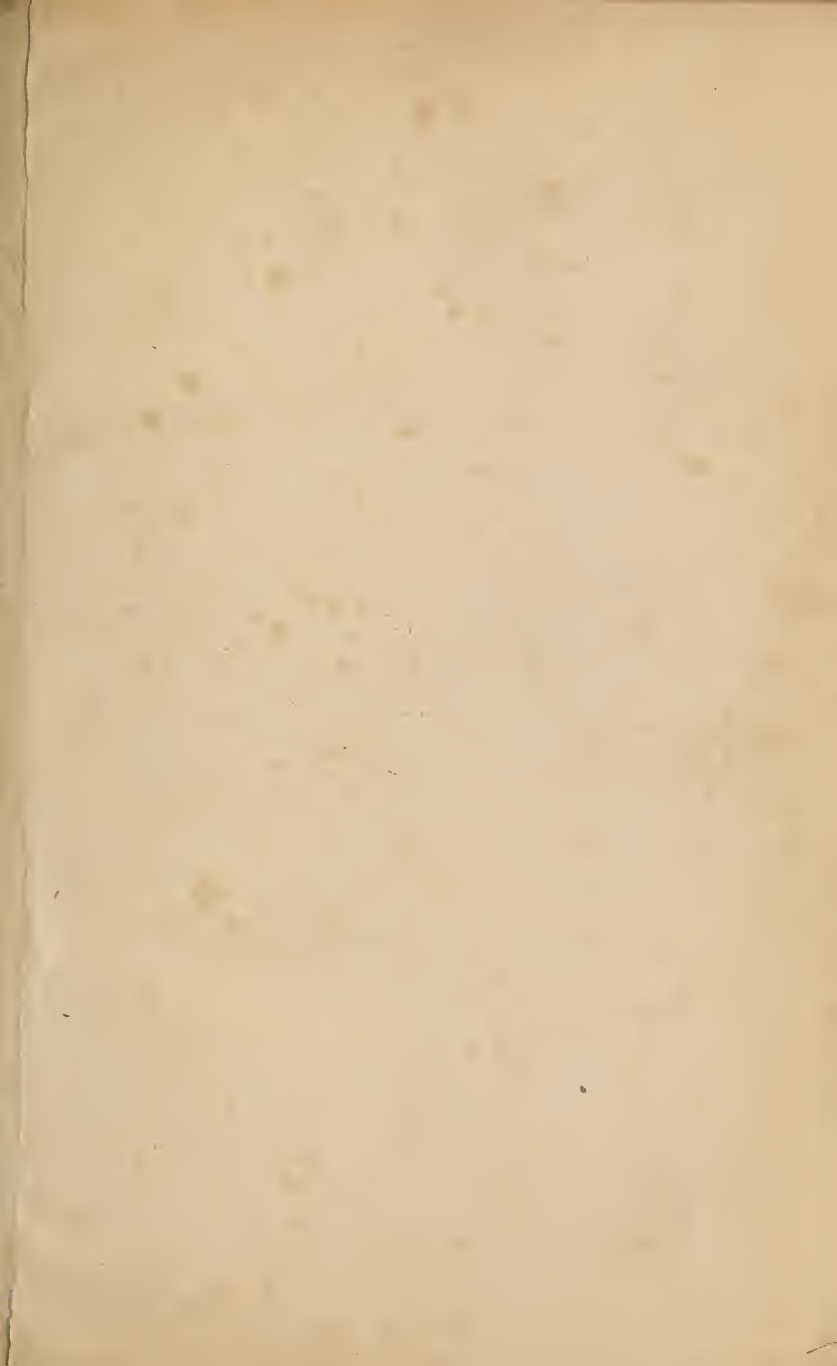




Division 1

Section 7

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THE
MISSIONARY LINK

FOR



THE

Woman's Union Missionary Society of America

FOR HEATHEN LANDS.

VOL. 4.

MAY, 1870.

No. 3.

ALTHOUGH we are enjoying the full beauties of spring, the letters from our Mission-stations carry us back to the midst of winter, and once more it seems as if the Christmas season lingered about us. The Christmas-tree for our little Eastern pupils has become almost an institution in our Mission-Home, but at no time has it proved such a success as in the account now given of it. It is hoped that by making this season a happy one to our beneficiaries, we may show them the contrast between this Christian festival and their own "poojahs" to heathen gods, which already have proved a debasing element in their social life. May this passing gratification prove to them but an opening to all the joys which spring from a free Christianity; and, as one of our missionaries writes, "May they welcome next Christmas, not for the paltry toys of earth, but for God's great Gift to us."

FOREIGN CORRESPONDENCE.

REPORTS FROM OUR MISSIONARIES.

INDIA--Calcutta.

Extracts from the Journal of Miss Hook.

OUR CHRISTMAS TREE.

My time lately has been devoted to extra work connected with the

Christmas-tree, which we prepared the day before Christmas. The tree was not an evergreen, for there are but few to be found here except in private compounds. I was beginning to think I should have to do without it, when an American friend went into the jungle and brought a tree, which we kept in water until the last moment, so it looked green, and did very well. We hung on it pink and white dolls, toys of numerous kinds, and the Scripture-pictures sent from home, which we bound with scarlet, red and green ribbon; then at the top was one of Christ the Good Shepherd with the white lambs about him. When the foot of the tree was filled, the whole was as pretty as any I have seen at home.

We could not have the children out after dark, so we sent for them at twelve o'clock. The question in the zenanas everywhere was, should we have any sahibs, or gentlemen? When I promised no sahibs should be there, a great many married ladies came without fear. Two wealthy babus sent their children with our teacher in their own carriage, and two footmen in their high turbans and silver plates on the breast, and a servant beside the coachman. Seven or eight of the ladies came with costly shawls. About three o'clock they were all here, and I can call it no better name than a swarm; benches and chairs were placed closely, and when all the seats in the house were filled, the little ones sat on the floor, until there was scarcely a foot-hold. We could not walk about among them, but passed the gifts from one to another. I wanted to count them, but, found it quite out of the question. I know there must have been nearly 250, from the number of oranges I bought.

When they were all assembled, a missionary lady who was invited talked to them a little while and asked them some questions upon the Scriptures. I was not ashamed of the way in which they replied and repeated the Lord's prayer, and sang some hymns, closing with "God save the Queen." After that was over, the presents were distributed, and then each received an orange. We furnished nothing else for refreshment, as the Hindoos are very suspicious that we want to entice the children to eat something that will injure their caste. We sent them away by dark, and I believe all were much pleased. We hear very kind remarks about this entertainment from the zenanas, and I believe it has increased the confidence and regard of our pupils for us, that we should take so much trouble to make them happy. Those who were not allowed to come, when they hear about it from those who did, will feel much vexed at their being kept back. I sincerely hope it will not fail to have a good influence, and I shall not regret the labor it cost us if it assists us in our wish of rendering Christmas attractive to them.

Each of our native teachers received a calico dress, and as the Pundit gave them a thorough examination, five of them had prizes for studies in the Normal school. Two more would have received one, but they were absent that morning, not knowing of the examination. I was sorry, but it will have the good effect to make them more punctual in future.

All the orphans and children we support came to the entertainment, and the Pundit's wife* is improving so rapidly that I was quite astonished. I said something to her in English, and then added, "but you cannot understand that;" she instantly said, "Yes, I can;" and we had quite a talk in English. One year ago they almost despaired of her learning to write the alphabet in Bengali, and now she can spell nicely in both languages.

OPENING AMONG THE FOLLOWERS OF THE NEW SECT.

I have just returned from a visit to the wife of one of the leaders of the new sect, Brahma Somaj. It is a very large house, but like all the native buildings, cut up in little rooms and passages. We have to cross two or three courts before we reach a little room where a school is held. Although I visited the house yesterday, I was obliged to ask Louisa the teacher to show me the way to the ladies' apartment, as I should never have found it alone, there were so many ramifications. Along one long hall, or rather verandah, for it was open on one side, were eight or ten women and children of all sizes. The teacher was clever enough to know that some were ladies and some were servants, but I have not grown wise enough for that yet, as the dress is the same and all sit on the floor together. Among the children was one very tiny, new-born infant lying on its back asleep, with the sun shining hot upon it. The lady's room had the floor swept clean, but the wall's were just as black as those in the poorest houses, and not an article of furniture was to be seen. We stood until three chairs were brought for us, and soon the eldest daughter-in-law came and took the remaining chair. After her came two other women with many smiles, and sat down on the floor. They said they used to learn, but did not now. I asked "Why?" They could give no reason. "Had they anything to do?" "No." "Did they stop because they were lazy?" "Yes;" laughing shyly all the time. They are very pretty, and I fear, think more of combing their hair and decking themselves with their jewels, than learning to read. But the new pupil commenced her lesson in English, as she reads and writes very well in Bengali, which her husband's little brother taught her when she was a child. She read

half a page of the lesson and gave the Bengali meanings very well, but could only write the small letters. Then I commenced talking to her, and found her deplorably ignorant of the Bible. They have both English and Bengali Bibles in the house, and thinking I might want her to use it, she had brought a Testament in her hand, but she had, only last week, read the first chapter with Miss Thomas. She read the second chapter, seemed quite interested, and asked quite eagerly, "Why did Herod want to kill Jesus?" This wife of the famed orator of India, did not know Cain had killed Abel—never had heard of the flood. She asked had I ever read any of the Brahma-Somaj books, and said her husband sometimes gave her a lecture upon Christ, but she knew but little about Him. Now this man is not afraid to argue questions of philosophy and theology with learned Englishmen, and yet his wife, who has not a dull mind, knows but little more than our children of six years. Her husband passed rapidly through the room in his native half dress without looking at us, and she turned her head away so that her face could not be seen even had he looked toward us. This does not look much like breaking away from their old customs of secluding women.

Extracts from the Journal of MRS. NICHOLS.

DESIRE FOR THOROUGH INSTRUCTION.

What a comfort it is to feel that in the spiritual work in which we are engaged, some advance is being made. During the last week we have met with evident signs of progress in one direction, at least at R——. The Babu who told us that he had lately come from Midnapore, where he had known the missionaries, said that he very much wished that his daughters and sister should be well taught. Mrs. Thornton has visited his wife several times, but he thought one visit a week was not sufficient, and he wished that they could have regular daily instruction. I proposed that they should go to school at R——, every day, though I hardly thought such a proposition would be readily acceded to, as the distance from his residence is about two miles. However, the Babu was very willing they should go if they were able to walk so far, arranging that his own servant should walk with them in the morning, and in the evening, the school servant should accompany them home. At almost all the schools, a woman is employed at a trifling salary to bring the children to school and take them home, as some of the parents would not allow their little girls to walk alone, and others want reminding when school-time comes. I think, if the father of these new scholars sees any progress and is satisfied with the arrangement, he will pay for

their schooling, books, etc., and that will be a great step indeed. I told them whenever I passed their house in a gharry I would call for them, and it is rather amusing to see the looks of wonder and curiosity which the Babus cast at us, all seated together, as they pass; they always seem to have a suspicion that we want to carry off their wives and daughters, and make Christians of them. At first sight, these two Brahmin girls riding with me in a gharry certainly would look very suspicious indeed.

INTRODUCING AN ENGLISH GOVERNESS.

As I visited Miss Brittan's pupils to-day, they told me about the Babu whom they described as a "burro English sahib." As he has just returned from England, he is determined to break through all native prejudices and live in a civilized manner. At first he lived at one of the large hotels in Calcutta, but he has now hired a house and taken his wife away from her friends, who will never let her eat with them any more, as she has now broken her caste by *sitting down at table* with her husband. An English governess is living in the house, one of whose qualifications is that she does not know a word of Bengali. The first who came was found on acquaintance, to know something of the language, and she was instantly dismissed. The governess has to instruct her pupil in European dress and manners, besides teaching her English. There is plenty of room for civilization, but I think, all agree in saying that those Bengali ladies who do mix in society and still wear the veil in Bengali fashion, appear to far better advantage than those who adopt English dress entirely.

EASTERN FASHIONS.

We attended a reception at the bishop's palace, where, besides some hundreds of Europeans, were a great many natives. The king of Oudh's party came with large crowns on their heads glittering with diamonds, and on the top white ostrich feathers were standing up straight, altogether making a very distinguished looking head-dress. A relative of Tippoo Sahib's was there too, who, with his black velvet turban turned up with gold, looked as if he might have lived fifty years ago and worn the same dress. On some of the turbans there were most splendid pearls and diamonds. What appears to me so singular is, that the natives should wear, as full-dress costume, what we should consider quite the contrary. It is a loose overcoat or dressing-gown, reaching almost to the feet, made of cashmere cloth and embroidered in a style more or less costly. Some of them wore beautiful cashmere shawls, which, on state occasions is a very common practice. Once in speaking to my children in the school at E——, of an invitation I intended giving them to come to our house and enjoy a few games, they began to discuss the dress they intended wearing. One said she would wear her brother's shawl, and another her sister's.

BURMAH--Bassein*Extracts of Letters from Miss HIGBY.***PUPILS FROM THE JUNGLE.**

I have long been wishing to tell you about the young Karen women who have come to us from their jungle homes and given themselves to the "work of the Lord," as they express themselves. Most of these pupils are the children of those who can not afford the expense of keeping their daughters with us. But we choose those who give fairest promise of usefulness as Bible-women or scholars, keep them with us, teach them and send them out as soon as they are prepared. We have five fine young women with us now, and the number is limited only by our means for their support. Na See, one of whom I have often spoken, is improving very much; she is of great use to me, and I think will do much good. She is very careful to learn every thing just as we wish her to do; she sews very well, and always folds her work and puts it neatly away, while many of the girls are very careless. Their houses are so destitute of furniture and convenience, they are at first bewildered by the multitude of arrangements they can not understand. But Na See watches me very closely, and when I show her once she does not forget. She has, little by little, taken nearly the whole care of my room, and does it so quietly and neatly, I am quite pleased with her. She is very much afraid "mama" will feel home sick, or "mourn for her home," and if ever she sees me unhappy, she is so anxious and sympathizing, it comforts me very much. Especially since I have been alone, the girls come every night, and sit down on their mats at my feet, always asking me if I am happy, and if I will be with them always. Sometimes they say, "I am sad, for the mama is sad; she longs for her mother: the mama loves us better than she does her parents, or she would not stay to teach us." These girls all read Burmese and Sgau Karen, as well as their own dialect. We try to teach them those things that will be of more value to them in keeping their houses in order; making them happy and giving them a taste for reading. Two of these girls have an earnest desire to become Bible-women, and have tact and knowledge that would make them useful. One of them is going in a week or two, into a village where there is but one Christian family, and not one that can read. The Christian Karen at the head of the village wishes to learn himself, and to have his children taught, and has several times asked us to send some one to help him. I trust this young woman will be very successful, and we hope the whole village will become Christians. Every native pastor or

Bible-woman we see, brings us reports of families or small villages ready to worship, if they only had some one to guide them or teach them. The work opens a long vista of labor before us, and we only wish for health and strength to accomplish it.

DEVELOPMENT OF THE SCHOLARS.

June 28th, 1869.—I wish you could see how my dear Karen girls have progressed. There are twenty-two now here, two pastor's wives; the others are our choicest girls from among 600 church members. They are near me all day long; in the morning they sew from six until half-past seven; from nine until four they are in school, and sew again an hour at evening. Some of them are doing various kinds of fancy work, some specimens of which I hope to send you soon. I have not seen any better or finer girls than these now gathered here; three or four have done good service the past season as Bible women.

CHINA---Peking.

Extract of a Letter from Miss DOUW to the "Clinton Avenue Zenana Society" of Brooklyn, who have supported her.

A RESPONSIBLE CHARGE.

It is pleasant to know that we have the sympathy of those far away, and to be drawn nearer to them by the interchange of letters;—still better, to feel that through Christ there is a oneness, which though incomprehensible to worldly minds, is known and felt by those whose lives are hid with Christ in God. I have now taken charge of a mission school. That I am very busy you may well suppose, but then I enjoy all the more the little leisure which I have. I hope in time to overcome the difficulties of the language sufficiently to tell the story of the Cross, but I feel more than ever, how little missionaries can do to convert this nation;—they are truly only like John the Baptist, going before to prepare the way of the Lord, who alone can remould these darkened and superstitious minds into His image. With the care of the school and other matters of business, my time is already too much taken up to progress as rapidly as I could wish. You cannot tell how tongue-tied I feel when anything goes wrong in the school, or I wish to make an explanation. Much force is lost when you use an interpreter, and especially one unacquainted with the Chinese Scriptures, as mine is, though an excellent Christian woman, and acquainted with the English version. It is not always well, too, in dealing with girls, to have a third person present, so "sometimes I stumble along as best I can, taxing the guessing powers of

my auditors, or sometimes, when I wish to use a Scripture text, turning to it in my own Bible and then finding it in theirs, giving it to them to read.

CEREMONIOUS VISIT.

I would like to tell you of my first visit to a Chinese lady. She came to me one Sabbath, brought by the mother of one of my scholars, to get a prescription for her eyes, which she said troubled her. I gave her some simple advice, which could at least not injure. The next day I received a present of some pears and chestnuts. In a week she came again, led evidently by curiosity. At her request, I showed her some of the rooms and played for her on the organ. She was pleased, and presented me with a roast chicken, pears and chestnuts which her servant had brought with her. These presents are brought in red boxes or baskets having several divisions, one above another, in which the various articles are placed. As it is deemed impolite to refuse these gifts, I could only accept and place a small piece of money in the empty basket before returning it. Several times she sent me presents of different descriptions, once including my teacher, to whom she sent a bowl of meat and some fancy cakes. This, too, I am told, is a Chinese custom when one has a friend who is a scholar. After various invitations to call, and sundry inquiries about my health, I finally appointed a day and went with my interpreter. I was led to suppose, from what I was told by the catechist's wife, that the woman was wealthy and of some importance, being a small mandarin's wife; so, on entering the court, I was somewhat surprised to see heaps of cabbages and other vegetables, clothes hanging out to dry, and a few dirty looking servant-women. However, I thought, as the Chinese do everything backwards, perhaps they have their kitchens at the entrance, and drawing-rooms in the distance. But, with the exception of the side-house, (really the kitchen,) the first house proved the last, and we stepped from the cabbage-covered piazza into a little room of no particular character, and from that into the bed-room, where I, as the honored guest, was seated on the left of a small red table which stood in the window. In a few minutes a covered cup, containing tea leaves, was placed before me, and the servant brought a kettle of hot water, and poured some on. I was puzzled to know what to do; so, after a few minutes, thinking it would be polite to take a drink, I lifted the cover, and was about to do so, when the servant immediately put the cover back. In a few moments, another cup was brought, and, pitying my ignorance, some one poured the tea from the covered cup into the other for me, when I again ventured to partake, and was not this time thwarted. Presently, a large round

red box was brought in, and set down upon the table. When uncovered, it revealed ten or eleven divisions, each of which contained a different kind of fruit, nut or candy—madeira nuts, pea-nuts, grapes, persimmons, something resembling split-pears, etc., etc. Of course, we partook, and asked our hostess to partake, as we were told this was polite. After a little conversation, limited on my part, we took our leave, followed to the gate by the lady and her servants. I hope, when I know more of the language, that this introduction may lead to more profitable intercourse.

Reports from Bible-Readers and Schools.

CHINA.—Tengchow.

Extract from a Letter from MRS. CRAWFORD to the friend in Chicago who supports a Bible-reader under her care.

Allow me to express my thanks and tell you how much I needed and longed for aid in the department of Bible-reading. During and since the American War we have received from home nothing for schools, books, or assistants; but a faithful God has not only kept us above anxiety, but has wonderfully enabled us to carry on these various departments to a greater or less extent. I have been recently enabled to enlarge my still small school, and now your contribution will give me a new helper in my labors among the women.

The first twelve years of my missionary life were spent in Shanghai, the last five and a half in Tengchow. Though I have generally one or two schools under my supervision, my main work has been among the women. I have been accompanied in my visits from house to house by a native Christian woman who has been a faithful helper to me in the gospel. She supports herself by peddling, an occupation unknown among the women in the south of China, but very common here. With a small pack on her shoulders, containing needles, materials for making shoes, which the Chinese women all make at home, and other articles used in every family, she goes through the city, having access to every house she may choose to enter. Into these houses she not only introduces her goods, but the precious truths of the Gospel are constantly falling from her lips, and she obtains entrance for me to numerous houses to which I could never otherwise go. The obstacles to women becoming Christians seem very much greater here than in the southern ports. Only those who are Christians, or earnestly seeking Christianity, attend public services, while the mass can only be reached by teaching them the

gospel at home. The patience and *long endurance* required for this work, can only be fully appreciated by those who have thus labored. We can expect to see comparatively little in our lifetime, yet we know the seed thus sown will not be lost; that it will bring forth its legitimate fruit: one of the fruits in our own hearts will be *patience and trust*.

Besides my daily visits to the women in the city, I often accompany Mr. Crawford to his out-stations and the villages, teaching those who crowd around me from curiosity. A part of last week was spent at one of these stations, where a temple is used as a chapel. The Whi Zeu or head-man, who is a Christian, placed this temple at Mr. Crawford's disposal and will not allow a Buddhist priest to occupy it. This old man has also recently of his own accord opened a school in his village, and conducts public prayers, with Scripture reading and expounding at his own house every evening, besides the sabbath. Four Christians there, form the nucleus of a future church and others have applied for baptism. Some of the women are beginning to show signs of interest. As a rule, they are longer in being moved than the men. They are so ignorant and degraded, that the seed lies a long time before developing in such unpropitious soil. There are some exceptions, but I believe a large majority in most of the churches gathered from the heathen, are men; even where the most labor has been expended on the women. But this is only an additional reason for increasing our efforts for the elevation of our sex, that the next generation may be on a different basis and bring forth different results. May I request your earnest *personal* prayers for the divine blessing upon the labors, not alone of your Bible-woman but also of myself and the other members of our infant church. Oh! how it strengthens our hands to feel that even one or two living Christians at home are daily offering special petitions on our behalf.

CHINA---Shanghai.

Extract of a Letter from MRS. THOMSON to the "Band of Faith," who support a Bible Reader in memoriam of CAPT. ROBT. TOWNSEND, U. S. N.

"As we were not altogether satisfied as to the efficiency of one Bible-reader whom we employed, we engaged a most zealous Christian woman who had been employed by the "Missing Link Society" in England. We secured her services at a time when they were very valuable to us in our Dispensary. She was in the habit of visiting this place three times in the week, for the purpose of reading and expounding the Scripture to the poor sick women who came to our hospital for medicines. She always spoke as one who felt the power of the religion she was recom-

mending. On Sunday afternoons she attended my Bible class, and generally brought four, five or six people with her, mainly her neighbors. She was the instrument of bringing into the Church quite a number of women.

A Letter from Mrs. Bridgman tells me thus of her death :

"The energetic, faithful Bible-reader, the mother of our largest scholar, has finished her work and gone home, as she said, 'to be with Jesus.' We all felt greatly afflicted by her loss, as so few native women are there to read the Scriptures to their country women. I trust it will encourage you and the friends who contribute so liberally to our work, to know that this woman was the means of doing much good, and although herself removed to a higher sphere, the influence she exerted will long be felt in Shanghai."

BENEFICIARIES OF SPECIAL DONORS.

The second object to which the money has been appropriated is the support of the little girl, Yang-Yung,* the orphan daughter of one of our church members. Her mother and grandmother have been baptized, having been instructed by one of our Bible-readers. The third object for which we have used the money, was for the support of a girl's day-school in a village a short distance from us. We employed for the teacher of it, a very clever woman who had been one of the pupils of our boarding school. This school began about the 20th of July, 1868. The scholars always attended our chapel service on Sundays, and were examined by me once a week. I left the school on leaving China, in charge of Mrs. Bridgman, who gives it her personal supervision. The expense of this school is between five and six dollars a month, including salary of teacher."

We have also supported four of the most promising girls in the school of Rev. Mr. Farnham, who writes of them :—

"Lok-Ah-Sin is a girl of 13 years, who has no father, brother, or sister living. Her widowed mother is poor and at this time sick. She professes a desire to be a Christian.

"Ling-tsou is sixteen years old. She was stolen from her native place and sold to a Canton woman, from whom she received a great deal of abuse. They separated, and she does not know her surname. She is a kindhearted, pleasant girl, is handy at work, and quick to learn. She seems grateful for her deliverance from a worse than slave's life, and wishes to be a Christian.

"Tsang-soh-tsung is a bright, fine-looking little girl, 12 years old.

"Tsee-wee-ling is an interesting girl. Feeling so much interest in the family, we received her into the school, although she was already be-

* Supported by Miss Jackson and friends, in Syracuse, N. Y.

trothed, desiring to do all we could for her before marriage. She is a girl of more than usual intelligence, and professes a desire to be a Christian.

"I hope that those who contribute to the support of these girls will not forget them in their prayers."



AFRICA---Cape Palmas.

Extract of a letter from REV. MR. AUER on receipt of a collection from Miss CLEMENT, of Germantown, Penn.

"THE donation of Miss Clement was partly applied to the liberating of a girl. Not that she was a real slave, but all girls here are "money" to their family, whose headman sells them to the next best man that offers to pay the required sum in cows and goods. Girls that are educated would be sold to old heathen men, and become the property of a heathen family, whereas, when we pay the "dowry," they can as free women marry Christians, and their children are forever free too. Should we make our Christian men refund the "dowry" to the Mission, their wives so paid for would belong to the men's families and their children too, and if the Christian husband dies before the wife, she and her children are incorporated in the family, who may and do sell the widow and female children again as they please. As soon as our Christians are numerous enough they will intermarry among themselves, and this expensive nuisance of buying girls will stop. The rest of the donation was appropriated to the education of a little orphan, Anna Turner, the child of Christian parents; and for the daughter of a sick Christian, Anna Vaughan. Both have only begun to learn, but seem to be bright and obedient. The education of boys is easier here than that of girls, because boys may be had for the asking (they are worthless to the family while small) and they also learn better than girls. Where polygamy flourishes woman is naturally degraded, even in her own eyes, and very little better than a slave to man. True and abiding freedom comes by the Gospel. There are now throughout this country, schools for boys and girls, and there are Christian families, an earnest of future regeneration of the people. This sort of general schooling, if they only learn to read the Gospel, and understand Bible history, together with the Missionaries teaching and preaching in towns, will upset the heathen system by-and-by, and is the best and surest way of elevating woman to her proper place in this community. One great power of attraction to girls, as well

as a means of their elevation, is singing. In a few years we shall have some results in this enterprize; for the present it is only in its beginning, and beginnings are difficult and their results small."

BURMAH---Bassein.

A CALL FOR AID. *Com. by the Phila. Branch.*

Extract of a Letter from MRS. VAN METER.

"WE have just closed our school of 67 interesting pupils, some of them native preachers and their wives. There are 22 young women, many of them dear, noble girls whom we love very much; we should have kept them one or two months longer but for want of means. We have retained those whom we felt most desirous should continue, fully expecting grant-in-aid from the Government, for which we have now entirely given up hope. I have many times thought I would appeal to the Camden Auxiliary in the organization of which I have pleasure in thinking I assisted—could they give us support for one or more pupils in our school, which we place at the low figure of \$30 in gold each year? This also commands their time during vacation, when they can go either independently, or if too young for that, in company with us or some of the Bible-women or native preachers to labor for the heathen. The expense of the Bible woman is \$60 in gold. We have several very excellent women engaged, and there are others who can be secured. The field being over an extent of territory four times as large as the State of Delaware, affords ample and inviting labor for many more than we have funds to aid. Nang Wha Thang one of our Bible-women, is one of the true noble ones of the earth. She lives in the Christian village of Mong Thah—of whose church her son-in-law is pastor. Here is the largest school among our Christian villages—59 pupils taught for the rainy season by one of the native preachers. At one of the examinations of the pupils, the teacher said they wanted the heathen to see how they taught and cared for their children, and as they were listening to the reading and singing, and their lessons from the catechism and from the Scripture, they felt that the children preached to them a great deal of God's word. They thought the heathen were very much astonished and interested, and some said they would like their children to be taught. Besides this, hundreds of the heathen were brought together to *listen* to preaching and religious conversation, going with the Christians in the chapel, a thing which we generally find them very much afraid of doing. Thus by great and constant effort Christianity is gaining ground here."

HOME DEPARTMENT.

Report of the Kentucky Branch.

At the opening of the year we were favored by a visit from Miss Brittan, whose earnest words strengthened the interest in the mission work of the Woman's Union Missionary Society which already existed in quite a number of our ladies, and awoke new sympathies in many who had never before realized that the sad condition of heathen women called for them to give of their labors, their possessions, and their prayers. During Miss Brittan's stay in Louisville an auxiliary society was formed, January 8th of the present year, and monthly meetings of the officers have been regularly held since that time. The officers have been selected from churches of different denominations; and we feel joy and thankfulness in knowing that the interest is spreading more rapidly than we had hoped.

We call ourselves the Kentucky Branch, for we do not wish to be limited to any one section of the State. We hope our auxiliary may be a mother society to many more in the South and West, and that through us many streams of benevolence may flow, which "shall make glad the city of God."

Two of our vice-presidents are in different parts of the State. In Springfield (Ky.) there are already more Mission Bands, in proportion to its size, than in any other town represented in the whole Society. Their zeal and fidelity may well stimulate the rest of us to greater exertion. In Perryville a mission-band has already been formed, and a warm interest awakened. We commenced as an auxiliary, with a record of eighteen Bands in the State, and eight life members. We have since added five Mission Bands and five life members. Several more Bands are now in progress, but are not quite completed. We are pleased, too, at the interest among the young, and even in little children. One of the first offerings made to us was a gift of \$8.26 from an infant class taught by one of our managers, the savings of little ones who are thus early learning how blessed it is to work for the Master. From a Sabbath-school class taught by our president we have received a contribution, while two members of that same class have each a Band under their care. From another infant class, besides an amount they purpose to send each year, several little scholars brought a contribution from their own savings, which they desire to send to Miss Brittan.

MRS. JOHN A. MILLER, *Cor. Sec.*

MOTHERS' MEETING IN PEKING.

MRS. E. C. BRIDGMAN, in a private letter, writes :

During my first summer in Peking, the year 1864, I visited all round the neighborhood with a Manchee woman who read to the people and interpreted for me. We were patiently heard by several families, but very little interest was manifested in the doctrines I endeavored to teach. I think the lower classes of women in Peking go out more and are more accessible than in some other places, but the higher classes never go to the chapels, or even visit, unless closely shut up in a sedan chair. When I first commenced a regular class of women in Peking, it was in the immediate neighborhood of my own dwelling. The beginning was made in a little hovel in the inner court, in the dusk of the evening, when I took the Blessed Bible and a lamp with me. The women would not come, making the excuse they had not time in the day, for they must cook the rice, and it would not do for them to go out in the evening, because people would talk about it. I had the assistance of our oldest pupil, who went under my protection as the youthful Bible-reader. We were in a room about eight or ten feet square, in which was a kang, or brick bed, with a fire underneath. On this kang they sleep, sit and do their work, and over this small fire they do all their cooking. This first meeting was held at the house of the mother of the first little girl I obtained with great difficulty in 1864 as a day scholar. I called her my "little thread" as I was anxious to see what this beginning would lead to. Several women were seated on the kang and greeted me pleasantly. It was an event that filled my heart with gladness, to mingle with these poor Chinese women, for I had long prayed to be able to read and explain the doctrines of the Cross. We met several times in that way until there were more than could sit on the kang, and as my house was light, comfortable and warmer than this poor dwelling could be, their prejudices gave way, and for some length of time they were willing to come to me. At the conclusion of the instruction, the young reader or myself would lead in prayer, and then I gave them tea and a simple cake. When I left Peking the number was greatly increased, and the women's separate department in the chapel on Sundays was generally well filled. As the result of some of these efforts, by the blessing of God, my personal attendant, a Manchee woman, and some others, we believe, became converted. Now is not this a glorious work? "To the poor the gospel is preached." I hope many of my countrywomen will say "Here am I; send me."

MISSION-BAND DEPARTMENT.

THE IDOL WITH AN ELEPHANT'S HEAD.

AMONG the idols I sent to our Mission-Bands, you will find one of a man with an elephant's head, and a long trunk turned up one side. You will wonder how the Hindoos worship such a monster, but you will pity their ignorance still more when you hear the foolish story which they believe about its creation. This is what my Hindoo teacher told me about this god, who is called Ganish. They think he was the eldest son of Doorga, the well-known goddess of Wisdom of the Hindoos. His father was Mohadeb, the third person of the Hindoo Trinity—for the Hindoos believe in a Trinity—1st. Brahma, the *Creator*; 2d. Vishnoo, the *Preserver*; 3d. Shiva, or Mohadeb, the *Destroyer*. When Ganish was born all the gods came to see him. Among them was Sham, who was a powerful and angry god, and was especially offended if he found any one lying with his head towards the north. As Ganish was lying with his head in this direction, the very sight of Sham was sufficient to destroy him, and immediately his head fell from his body. Doorga seeing this sad accident, was exceedingly grieved, and went to her husband with tears and asked him to restore life to Ganish. Whereupon Mohadeb ordered his messengers to go about and bring the head of any living creature whom they might find lying with its head northward. The messengers went and saw an elephant lying in that position; they cut its head off and brought it to Mohadeb, and it was placed upon Ganish's body, and he was thus made alive. Although Doorga had her child restored, she was not quite satisfied; she said no one would worship her son while he had this strange head of a beast. After much supplication, Sham became kind and blessed Ganish, so that every one who wished to pray must begin with the worship of Ganish. Every act begun with the name of Ganish they think will be successful. For this reason, the merchants of India generally keep the picture of Ganish on the door, that their work may

prosper. If any one is setting out on a journey, he mentions the name of Ganish that he may have good luck ; if any one writes a book, he first dedicates it to Ganish ; even at the time of worshipping Doorga, Ganish is worshipped first ; so you see Ganish is quite an important personage. The Hindoo Shasters are full of such absurd tales ; but many of them are horrible accounts of cruelty and bloodshed. Of course a people with such gods for their model, must be untruthful and cruel, for they think what is right for their gods to do must be right for them also. You can understand then, how strange it must seem to them to hear from us that the true God is a loving Father who gives us all the beautiful things we enjoy. You who have heard the Bible stories ever since you could speak, cannot imagine how wonderful and touching they are to the heathen women and girls who have been so despised ever since they were born. To tell them all this and the love of our dear Jesus, is the reason we have left our dear friends and our home. Do not forget that you are helping us every day, and pray that they may soon cast away the monster with an elephant's head, as a poor worthless idol.

L. M. HOOK.

THE MITTENS OF FORGIVENESS.

One little incident in my missionary experience shows that even Chinese children can understand with clearness and simplicity the commands of Christ. A girl of about fourteen years of age was observed employing her leisure time in very diligently knitting a pair of mittens.

As the children of the school were very fond of having these mittens, and were never more pleased than when we gave them a little wool for the purpose, nothing was thought of it till on the following Sunday which was the first of the month, she came to the teacher and asked if it were not Communion Sunday. She was told it was ; she then said, " *Boo-Boo* " (an old woman who stood godmother for her at her baptism) " is angry with me ; see, I have made her a pair of mittens, would it not be good for me to carry them to her, and beg her to forgive me, as Jesus says, before she goes to the Holy Communion ? " Of course permission was given, and in about an hour afterwards her teacher could hardly restrain her tears, when she saw the old woman wearing the warm mittens, being led into the chapel by the conscientious little girl. Both

looked happy in the reconciliation effected; having forgiven, she no doubt felt more assured of receiving forgiveness of Him to whom she owed so much. *That* little girl became a most efficient Christian woman, a tidy housekeeper—a good wife and mother.

E. G. JONES.

THE CONSECRATED BANK.

[Communicated by Philadelphia Branch.]

The sainted child referred to in the accompanying note, who died before her ninth birthday, is the subject of the little volume, "Loving Jesus Early."

The following extract from the memoir, illuminates as it were, the tearful tenderness of the mother's remittance of \$7 to some zenana child.

On page 123, it is said, "In the missionary work she had long been interested, and some time before, she had prepared a little bank to receive deposits from herself and teachers; and this she watched with jealous care. To earn a penny for it, she was glad to leave play; and when pennies were given to her with others, it was observed that hers went at once to swell the little hoard she was so anxious to make and send to the missionaries. That little bank is left a precious memento and legacy, to be filled each year for her sake, and for His whose love constrained her to such diligence and self denial."

The mother says: "Trifle as it is, it has a sacredness in our eyes, and we send it forth with prayers that God will use it to carry light to the children of some far off Zenana home.

"It is, in part, the contents of the little Bank which our precious daughter left us, a constant reminder of her early love and zeal for the cause of missions. Each year it received the willing contributions of the band of brothers and of us who were privileged to be father and mother to one so early blest. The little babes are made to drop in their mites, too, with much helping and guiding, and each year on that *birthday* which so tenderly reminds us what she would have been and of what she is, we gather round to unlock the treasure and to bid it do the work she would have it do. It is one of our very tender ties, full of precious memories."

H. F. M.

THE Viceroy in India has given approval to the proposition of the East India Railway to construct special trains for native ladies. It has been recommended that there should be a European female guard and ticket collector for the passengers by these carriages.

NEW MISSION BANDS.

Mrs. S. Buck, of Orange, N. J., writes: "A company has been organized of young ladies entirely, except myself, whom they wished to consider as the acting head of the society. We have taken the name of the 'Orange Mission Band.'"

Mrs. M. W. Du-ye, of Newark N. J., writes:

"We have called our little Society 'The Treasure Seekers Mission Band' "

Also from same place Mrs. Theodore H. Smith adds:

"We have called our band 'D. W. Poor Band, after our former pastor, Dr. Poor.'"

Also at Utica, N. Y., we hear of the "Orient Band," Miss H. Rowley, President.

Rev. W. W. Howard writes of a "Band of Young Ladies" at Aurora N. Y.

Mrs. Col. N. Smith has just organized a band in Woodbury, Conn., called "Woodbury Workers."

From Norwalk, Conn., Miss Raymond writes: "We have taken for our band the name of 'May Flower,' as many of our church members are closely connected with the May Flower Pilgrim Band. We have also an auxiliary called the 'Little Helpers.' The associated managers are Mrs. E. V. A. Chichester and myself."

Mrs. H. J. Van Lennep announces a Band in Great Barrington, Mass., called the "Arbutus Band."

From Elgin, Ill., we hear of the "Davidson Band," of which the secretary, Miss Laura R. Davidson writes:—"Our family, from our grandmothers and grandfathers down, have organized a Band to aid Mrs. Lucy E. Starr in her work in China."

MISSION BANDS OF PHILADELPHIA BRANCH.

"H. A. Boardman Band," Miss Mary Burt.

"Shippen Band," Miss Lizzie Potts.

"McIlvaine Band," Miss M. A. Boardman.

"Faith and Hope Band," Miss Nellie S. Mitchell.

"Holland Band," Miss M. J. Boardman.

MISSION BANDS OF KENTUCKY BRANCH.

"Eva Memorial Band," Miss Mary LaFon.

"Evergreen Band," Mrs. Arthur Peter.

"Perryville, Ky., Band," Mrs. J. M. Crawford.

"Helen Peabody Band," Miss Lottie Campbell. Named for a loved teacher, Principal of a Female Seminary in Oxford, Ohio, an institution which has always inculcated a warm interest in Foreign Missions.

"Malone Band," Mrs. James F. Buckner.

NEW LIFE MEMBERS.

Mrs. D. W. Chapman N. Y., by Mrs. James Williamson.

Mrs. Mary A. Hallock, N. Y., by Rev. W. A. Hallock.

Mrs. Mary Hopkins, Shatfield, Conn.

Mrs. Dr. James P. Wilson, by young ladies of South Park Presbyterian Church, Newark, N. J.

Miss Catherine B. Stimson, N. Y., by her grandmother, Mrs. Catherine B. Atterbury.

Mrs. R. I. Brown, N. Y.

Mrs. M. C. Cobb, N. Y., by Mrs. R. I. Brown.

Horace Alexander Carriel, Trenton, N. J.

Mrs. W. H. Van Wagenen, Brooklyn, by "Mizpah and Auxiliary Bands."

Miss Flora Morningstar, by ditto.

Mrs. Moss K. Platt, Plattsburgh, N. Y., by her husband.

Mrs. A. P. Halsey by S. of 2nd Pres. ch., Orange N. J.

Miss Emmeline Palmer, by Mrs. H. P. Williams, Norwich, Ct.

NEW LIFE MEMBERS OF PHILADELPHIA BRANCH.

Miss F. M. Bleecker, Roseville, N. J.

Mrs. John P. Crozer, Upland, Pa.

Miss Anna E. Dickinson, Philadelphia.

Miss Jane H. Faries, "

Geo. C. Lancaster, Esq., Philadelphia.

Rev. Charles E. Murray, "

Miss Mary Stillé, "

Miss Annie Maln, "

Jos. Williams, M. D., Port Kodiak, Alaska.

NEW LIFE MEMBERS BY KENTUCKY BRANCH.

Miss Harriet G. Brittan, Calcutta.

Miss Lizzie Browne, Springfield, Ky.

Miss Emma Crawford, Lebanon, Ky.

Rev. J. L. McKee, Louisville, "

Miss Mary McDowell, Louisville, Ky.

Receipts from February 10-to April 10, 1870.

Branch Societies and Mission Bands.

NEW HAMPSHIRE.

Wakefield, "Willing Hearts," per
Miss Harriette Dow..... \$25 00

RHODE ISLAND.

East Greenwich, Auxilliary Soc. for
Episcopal Missions in China, per
Rev. S. A. Craue..... 20 00

NEW YORK.

Brooklyn, "H. G. Brittan" Band,
from the Missionary Soc. of S. S.
of South Presb. Ch., per Mrs. G. C.
White, for Miss Wilson..... 68 00
"Dwight Memorial," per Miss M.
A. Halsey, for pupil in Monte-
rey, under Miss Rankin's care,
in gold..... 60 00
"Free Offering Band," of Strong
Place Baptist S. S., per Mrs.
Horace Waters..... 45 00
"Morning Star," per Mrs. S. R.
Beebe..... 58 65
"Ivy Vine Band" of Christ Ch., per
Mrs. F. M. Allen, for "Eliza
Clibborn..... 50 00
"Mizpah" and its Auxilliary, pro-
ceeds of Fair, to constitute
Mrs. WM. H. VAN WAGENEN
and Miss FLORA MORNINGSTAR
Life Members, and towards sup-
port of Miss Thomas, Calcutta,
Miss Gertrude S. Hook, Supt..... 127 20
"The Gleaners" of Packer Inst.,
per Miss A. T. Wells..... 22 25
Clifton Springs, "Water Cure Band"
quarterly payment for Bible Read-
er in Calcutta..... 16 00
New Brighton, S. I., "Earnest Work-
ers," per Mrs. Leslie Irving, for
1869..... 20 00
New York, "Lambs of the Flock,"
per Miss Bella L. Jones, including
10 from Mrs. E. M. Kingsley, for
1869 and 1870..... 19 55
"Snowflake," Gertie Knowlton,
coll., for 1869..... 10 00
"Mortimer Band," per Miss. M. S.
Mortimer..... 20 00
Bible Class of 34th St. Ref. Ch., for
Mexican girls, in gold..... 60 00
"Hopeful Gleaners," per Miss Lee
Plattsburgh, "Peristrome Band," of
Presb. Ch., per Mrs. Moss K.
Platt, of which \$3 for Links..... 23 00
Syracuse, "Bridgman Band" of S. S.
of Ref. Ch., per Mrs. Robert
Townsend, of which 5 from Mrs.
E. T. Martin and 10 from Mrs.
George Wood of Clinton, for a
child in Shanghai..... 35 00
Utica, "Utica Star of Bethlehem," in
addition, per Mrs. Crittenden..... 8 50
"Orient Band" of Westminster Ch.
per Miss Helen M. Heffron..... 20 00

\$700 65

NEW JERSEY.

Elizabeth, Elizabeth Branch of W. U.
M. S., Mrs. E. K. Pardee, Treas.. 106 37
Newark, Young People's Missionary
Soc. of South Park Presb. Ch.,
per Miss Julia H. Jackson, Sec.,
to constitute Mrs. JAMES P. WIL-
SON, Life Mem..... 60 00
Orange, Ladies' Benevolent Soc. of
2d Presb. Ch., Mrs. Harriet Hale,
Pres..... 187 00
"Orange Mission Band," per Mrs.
C. D. Buck, of which 6.50 for
Links..... 26 50
S. S. of 2d Presb. Ch., Chas. Wiley,
Esq., Treas., for child, "Mary
Dwight," and to cons. Mrs. A.
P. HALSEY, Life Mem. 50 in
gold, premium 6..... 56 00
Princeton, S. S. of 2d Presb. Ch. per
Mrs. David Brown, for "Shoshie." 100 00
\$485 87

PENNSYLVANIA.

Philadelphia, Phila. Branch Miss A.
M. Kennard, Treas., for Orphan-
age in Calcutta. \$829.70. For Mrs.
R. G. Wilder of Kolapoor \$100.
For March "Links," \$49.54. (See
items below)..... 979 24
Pittsburg, "Family Circle," per Mrs.
John B. Semple..... 50 00
Pottsville, "Beautiful Star," per Miss
Sallie Carter, for "Eliza Doug-
las."..... 25 00
\$1,054 24

ILLINOIS.

Galesburg, "Prairie Gleaners," Miss
Alice Beecher, Treas., of which,
\$5 from Mrs. Alfred Bolter, of
Ovid, N. Y., for a Bible Reader,
under Mrs. Doolittle, Tientsin,
China..... \$70 11

KENTUCKY.

Kentucky Branch, Mrs. Theo. H. St.
Clair, Treas., \$266.75. Less ex-
penses, \$2.90. (See items below) 263 85
Louisville, contribution to "Hum-
phrey Band," from Austin
Wheeler Barton Memorial..... 5 00
\$263 85

Total from Branch Societies and Mis-
sion Bands \$2,624 72

Other Contributions.

NEW HAMPSHIRE.

Concord, Mrs. Mary H. Safford..... 3 00
Greenland, Rev. Edward Robie..... 10 50
\$13 50

VERMONT.

East Poultney, Mrs. Dewey, per Mrs.
C. M. Moore..... \$1 50

MASSACHUSETTS.

Poston, Mrs. Henry Johnson, Subr.	10 00
Hatfield, Miss Sophia Smith, per Mrs. A. Woodruff, Brooklyn.	20 00
South Canton, Miss Sophie V. Hill	2 10

\$32 10

CONNECTICUT.

Fairfield, A Baptist Friend, for Orphanage, per Miss Brittan	8 05
Norwich, Mrs. H. P. Williams, to cons. Miss EMELINE PALMER L. M.	50 00
Shatfield, Mrs. MARY HOPKINS, for Life membership.	50 00
Woodbury, Mrs. Col. N. Smith, Subr.	5 00

\$113 00

NEW YORK.

Brockport, Mrs. Mary J. Holmes, per Mrs. M. A. Hallock	10 00
Brooklyn, Mrs. Wm. Charters, Coll.	20 00
Mrs. E. P. Gilbert, Coll.	20 00
" Lewis Tappan, Subr.	20 00
" Mary E. Marvin	5 00
" Millard, per Mrs. Budington.	3 00
" W. O. Lewis, Coll.	12 00
" Peter Palmer, Coll.	40 00
" Richard Williams, Subr.	20 00
Canandaigua, S. S. Class of Miss Annie L. Pierce, \$35.20, Eliza Thornton, 15c., per Miss Brittan	35 35
Elmira, Mrs. M. A. Sanborn, for zennana work, of which 7 from Mrs. Mary Wey	10 00
Fulton, Mrs. C. E. Salmon, for Links, etc.	12 90
Homer, Mrs. Wm. Hickok, per Mrs. S. W. Fisher, of Utica. (in 1869)	5 00
New York, Mrs. Stewart Brown, subscriber for 1869 and 1870.	10 00
Miss Valentine, subr., 20, Mrs. C. G. Taylor, 5, a Friend, 10, Miss Ada Bruen, 15, of which 10 from Mrs. R. S. Mitchell, Mrs. Wm. Spencer, 100; all per Mrs. Jacob Le Roy	150 00
Mrs. Z. S. Ely, for Bible Reader, "In Memoriam," at Satara, W. India	25 00
Mrs. Mary L. Sheafe	20 00
Miss P. T. Magie, per Mrs. Samuel Sloane	20 00
Collections in the Brick Church, by Mrs. Wm. Barbour,—Miss S. A. Couch, 25, Mrs. Paul Spofford, 10, Miss Lord, 25, Mrs. Abner L. Ely, 10, Mrs. B. F. Dunning, 5, Mrs. T. P., 10, a Friend, 5, Mrs. H. Holden, 5, Mrs. Parish, 20, Mrs. E. D. Morgan, 20, Mrs. T. C. M. Paton, 10, Mrs. Wake-man, 10, Mrs. S. Dwyer, 5, Mrs. T. Eldridge, 5, Miss Spring, 5, Mrs. T. Lathrop 8.	173 00
A. V. R., per Miss Emilie Havens.	5 00
An anonymous friend.	25 00
Mrs. E. C. Bridgman, subr.	20 00
"For the India Missions."	5 00
Mrs. Oothout, 25, Miss M. J. Ooth-	

out, 50, for Calcutta Home, per Miss J. Abeel.	75 00
Mrs. Anson Phelps Dodge, for zennana work.	50 00
Mrs. J. H. Maghee, per Mrs. T. C. Doremus	10 00
Mrs. C. H. McCormick, for Calcutta Home	25 00
Mrs. C. Turnbull, for Calcutta Home	50 00
" Mikels, for pictures.	50
Collected for, W. U. M. S., including 20 from Mrs. J. D. Vermilye, by Miss Lee	35 00
Miss Gel-ton, subr.	20 00
Mrs. J. M. W. Hunter, donation.	20 00
" John Baird	5 00
" D. Knowlton, subr.	20 00
" Wm. E. Dodge, subr., for Calcutta Home.	100 00
" Jas. M. Farr, subr.	20 00
" D. W. Chapman, Coll., including \$25 subscription from Mrs. C. R. Robert, and \$10 from Mrs. Thos. Denny.	42 75
Mrs. Catherine B. Atterbury, to constitute her granddaughter, Miss CATHERINE B. STIMSON, L. M.	50 00
"For work among the Karens of Burma."	40 00
"A Stranger," for India, 1.20, for Africa, 1	2 20
Mrs. Wm. Ransom, Coll., of which per Mrs. Vunger, Providence, R. I., 10, and for Links, 3.50.	39 50
Per Miss Brittan, collected in Mr. Tyng's church, 23.65; at Miss Haven's 36.15; donation from Miss Clark's Class, at Miss Haines' School, 21 for Orphanage.	80 80
Horace Gray, Esq., per Mrs. T. C. Doremus.	200 00
Mrs. W. E. Matthews, per Miss Matthews.	2 00
Oppenheim Centre, Misses H. and K. A. Cline, 3.05, Jeremiah Cline, 1, George Cook, 26c., James Richard, 27c., William Richard, 07c.	4 65
Owego, Mrs. Huntington, 5, Mr. Clark's collection, 7.56, Miss Frances Platt, 5, a child, 09c., Miss Goodrich, 1, Mrs. Parker, 5, "Sasanah Band," Miss Pumpelly, 10, G. G. Pumpelly, Esq., 5, Miss Mary Pumpelly, 5; all per Miss Brittan, for Orphanage.	43 65
Plattsburgh, Moss K. Platt, Esq., to cons. Mrs. Moss K. PLATT, L. M.	50 00
Rochester, Mr. Danforth, per Miss Brittan	2 00
Sing-Sing, Mrs. C. F. Maurice, Coll., 20; also, Mrs. Henry Young, for Calcutta Home, 50, per Mrs. Maurice	70 00
Syracuse, For Bible Reader, "In Memoriam," at Shanghai, Mrs. Howard Townsend, 10, Mrs. Franklin Townsend, 10, Mrs. Frederick Townsend, 10, Mr. Frederick Townsend, 10, Mr. H. H. Martin, 5, Mr. Allen Munroe, 5,	

Mrs. John Burnet, 5, Mrs. Miles Benham, 5, Mrs. E. Throop Martin, 5, Mrs. Robert Townsend, 15, Miss Burnet, 2; all per Mrs. Robert Townsend	82 00
Also, per Mrs. Robert Townsend, Mrs. Chas. Lansing, of Albany, for support of "Ling-tsou," in Shanghai	25 00
	<u>\$1,921 30</u>

NEW JERSEY.

Bloomfield, Mrs. Aaron Pierson, 20, Miss M. Fannie Dodd, 20, Miss Sarah D. Dodd, 10, Miss Eliza B. Dodd, 10, Mrs. Wm. Frame, 5, Mrs. Wm. Silliman, 5, Mrs. Amzi Dodd, 1, Mrs. J. K. Oakes, 1, Miss H. P. Frame, 1, Miss Anna A. Davis, 1, M. H. Seymour, 1; all per Mrs. Wm. Silliman. Coll.	75 00
Mrs. J. P. Jones, Collector, viz: Mrs. J. M. Barrett, 1, Mrs. D. P. Coe, 5, Miss M. C. Coe, 2, Miss Minnie Coe, 3, Mrs. J. G. Broughton, 2, Mrs. E. H. Davey, 2, Mrs. J. M. Van Winkle, 1, Mrs. C. E. Knox, 1, Mrs. M. W. Dodd, 1, Mrs. Frank H. Dodd, 1, Miss Whipple, 1, Mrs. I. C. Ward, 1, Mrs. C. M. Davis, 50c, Miss Mary L. Baldwin, 2, Mrs. J. F. Randolph, 1, Miss E. Ward, 50c., Mrs. J. P. Jones, 2	27 00
Bridgeton, Infant school of 1st Presb. Ch., per Miss Emilie B. Fithian	5 00
Freehold, Miss Louisa Hunt	5 00
Newark, Miss Sarah Wallace, Coll., viz:—Miss E. H. Jones, 2.50, Miss Ellen Jones, 5, Mrs. Lyttle, 1, Mrs. Trimble, 1, Miss Riggs, 1, Mrs. Dr. Smith, 1, Mrs. Ed. Pennington, 1, Miss M. C. Wallace, 2, Adolph Cook, 1.25, collected, 7	22 75
Mrs. Morgan L. Smith, Coll., for Orphanage, 25, for Links, 1	26 00
Parcipany Female Evangelical Soc. of Rev. Mr. Boutillier's Ch., per Miss Cobb	10 00
Princeton, "M," 100, for Miss Hook, 100, for Naraince, Calcutta	200 00
Mrs. L. C. Tuthill	5 00
"An American widow," for Hindoo widows	10 00
K. J. Hammond, 1, for painting pictures, going on errands, etc., 1.25, C. G. Hammond, 1, and M. J. Hammond, 1, for good lessons and going without butter; C. Hammond, for making lamp-lighters, 50c.; all per Miss Brittan	3 75
Trenton, Mrs. T. J. Stryker, Coll. in 1st Presb. Ch., 17, H. B. Carriel, to cons. HORACE ALEXANDER CARRIEL, L. M., 25, viz: Dr. Buttolph, 10, Mrs. Buttolph, 10, Miss	

Taber, 2, Mrs. Carriel, 3, also Rev. R. R. Proudfit, of the Asylum, 5; all per Mrs. Buttolph	47 00
Rev. Dr. Proudfit, for Orphanage, per Miss Brittan	5 00

\$441 50

PENNSYLVANIA.

Bloomsburg, Mrs. Waller and Mrs. Neal, collectors	\$21 00
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MARYLAND.

Baltimore, Mrs. Chas. Tyler, for Bible Reader under Mrs. Van Meter, Burmah	30 00
Mrs. Bayard, 20, Miss Comah, 10, Mrs. Austen, 10, Miss May, 18, a friend, 1; all per Miss Brittan	59 00
	<u>\$89 00</u>

OHIO.

Lebanon, Miss Georgia Leonard 5, Mrs. M. Holbrook, 2.50, "Link," 50c., per Mrs. Holbrook	8 00
Columbus, Miss Kate Gardiner, of which from Miss Sophie McKee, 5	8 00
Collection, per Miss Brittan	20 63
Elyria, Mrs. G. Ely, 20, Miss Edith Ely 2, per Miss Brittan	22 00
	<u>\$53 63</u>

MICHIGAN.

Grand Rapids, "A Sister," for Amer. Home, Calcutta, per Mrs. Z. S. Ely, of New York, 100, of which 50 was acknowledged on p. 42 of Annual Report	50 00
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ILLINOIS.

Springfield, Miss Anna North's Bible Class, Miss Carrie Johnson, Treas. for support in part of child	24 00
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KENTUCKY.

Henderson, Miss L. M. Sullivant, for child, "Kate Gardiner," in Maulmain, and 1 for "Links,"	51 00
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KANSAS.

Madara, Clay Co., Union Church, per Mrs. Todd	21 00
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MISSOURI.

Carthage, Mrs. R. Baldwin	2 00
Kirkwood, Mrs. B. F. Edwards, per Mrs. M. O. Darrah	2 00
	<u>\$4 00</u>
Subscriptions for Missionary Link, including 17 from Mrs. P. A. Avery, Chicago, Ill.	110 85

Total other contributions	\$2 952 43
Total from Branch societies and Mission Bands	\$2,624 72
	<u>\$5,577 15</u>

RECEIPTS of the PHILADELPHIA BRANCH Woman's Union Missionary Society, from Feb. 5 to April 2, 1870.

S. S. of the Church of the Covenant to make Rev. Charles Murray, L. M.	\$30 00	Mrs. A. F. Lex's Collection,—“Willing Helpers,” 1 and, Mrs. J. Eastburn Brown, Pres., Georgetown, D. C., additional to 10 received last year, 10, Miss Martha M. Kirkpatrick, annual subscription, 20, Miss Em. Brooks' subscription, 5	35 00
Collection at the Anniversary held Feb. 17.....	54 52	Mrs. E. A. Pierce's Coll.—Mrs. S. B. Stitt, 5, Mrs. M. Steever, 2, Miss A. M. Steever, 2, Miss M. A. Forsman, 1, Mrs. C. McFadden, 5,....	15 00
Miss Annie Waln to cons. herself L. M.	50 00	Mrs. R. C. Matlack's coll.—Mrs. Simes, 2, Little Class of the Ch. of the Nativity, 2.35, Miss Emily Page, 2, Mrs. Jas. Allen, 5, Mrs. Wm. Heilman, 5, Mrs. S. H. Greene, 5, Sale of Kardoo, 4.75, for Links, 6,.....	32 10
Mrs. John M. Dickey, coll. by Miss Dillaye.....	5 00	“Workers for Jesus,” Mission Band of the Old Pine st. Presb. Ch., Mrs. R. H. Allen, Pres., Quarterly installment,—Bible Reader in Calcutta.....	25 00
O. F., through the editor of the “Presbyterian,”.....	4 00	Through Mrs. Williams, 22 subscribers to the Link.....	11 00
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